A SERMON PREACHED AT WHITEHAL UPON The 29th day of *May*. 1670.

Being the day of

HIS MAJESTIES BIRTH AND HAPPY RESTORATION.

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PSAL. II. 6.

Yet have I ſet my King upon my holy Hill of Sion.

UPon an Exaltation Time, here is an Exaltation Text. The Text relateth to one perſon, the Time to another: But Kings both, Gods own Kings both, both reſiſted and rejected of Men, yet both ſet by God *upon his holy Hill of* Sion.

This King taken literally, no doubt was King *David*, both the Author, and ſubject matter of this *Pſalm*. Taken myſtically, it is Chriſt, the King of Saints; whoſe Fa-

ther, as *David* was according to the Fleſh, ſo he was a Figure of him in his Kingdom. Analogically, and in juſt proportion of Reaſon, it extendeth to all other Kings duly conſtituted; at leaſt, ſuch as ſerve and worſhip the true God, and ſubmit their Scepter to that of Chriſt.

All Chriſtian Kings this King compriſeth then, but ſome more eſpecially; ſuch as have a more direct correſpondence with *David*, in the like occurrences and events.

Upon this peculiar accompt cometh in our King, above moſt Kings that have been in the World, ſince *Davids* time. Set up, and ſet up in the ſame manner, by the ſame means, or rather by the ſame immediate Hand of Providence that *David* was. Never might God have ſaid with greater emphaſis, or more apt ſignification, *Yet have I ſet my King upon my holy Hill of* Sion.

And as the Text ſuteth the Perſon of our King, ſo at this time, more particularly, Upon this very day he was born to the hopes and expectations of Three Kingdoms; and upon this ſame day (by a ſtrange

ſtrange concurrence of Providences) he was brought back, after a long and tedious baniſhment, to the poſſeſſion and enjoyment of them.

Well therefore may this Time challenge an intereſt, a double intereſt in the Text. This is the day which the Lord hath made, which he hath twice made, twice made memorable. Together with the *Regem Conſtitui* of the Text, *Yet have I ſet my King, &c.* Herein meets the *Hodie genui* of the next Verſe, *Thou art my Son, this day have I begotten thee.* There is a ſomewhat ſtrange expreſſion. *Pſal.* CX. 3. *The dew of thy birth, is of the Womb of the Morning*; yet it findeth fit alluſion here. The birth of our King, this day, had a fruitful dew in it, which hath made it teem with Mercies and Bleſſings to himſelf, and in him to us. His Kingdom was calculated in his Nativity, and both his Perſon and Office have one date.

To ſet all this the better off, and to ſet forth the honor of God, and his King more

in it, and by it, we have in the words these considerables.

I. The Person exalting, in the Pronouns *I* and *My*. It is *Ego, & Rex meus, I and my King*, whereby as Kings acquire a just power, so God, a just propriety in them, and by a peculiar title and interest they become his.

II. The Exaltation it self, *Have set*, *i. e.* Have ordained, consecrated, constituted, not onely appointed and anointed him to the Kingdom, but set and settled him in it: Which maketh the Exaltation full and compleat.

III. The State of Exaltation, and this (like the Author of it) most high and honorable, even that of a King: Then which, God could finde nothing greater or better to grace *David* his servant, or yet Christ his own Son with.

IV. The Seat of his Kingdm, and that sutable and answerable to the State of Exaltation, *Even Gods holy Hill of* Sion.

This, as it relateth to *David*, is to be taken literally, for an Hill of that name, on the

the North-ſide of *Jeruſalem*, which *David* having won out of the hands of the *Jebuſites* (who till his time held a ſtrong Garriſon upon it) made the Seat of his Kingdom, and erected his Royal Palace there.

As relating to Chriſt, it is to be taken Figuratively, for the Goſpel Church; and ſo it is ſet in oppoſition to Mount *Sinai*, which typed out the Church under the adminiſtration of the Law.

As it may, and doth relate to all Chriſtian Kings, and our King more eſpecially, it is to be taken Morally. And ſo it denoteth (1) Their Soveraignty, being an *Hill.* (2) The Sacredneſs of their Perſon and Office, being an *holy Hill.* (3) Their Supremacy in all Cauſes, and over all Perſons, as well Eccleſiaſtical, as Civil, being Gods own *holy Hill of* Sion.

V. Here is the irreſiſtible power of God in all this, who, notwithſtanding all the Conſultations and Combinations of Men to the contrary, ſtill carrieth on his counſel to perfection, and yet ſets *his King upon his holy Hill of* Sion.

Of

Of these in their order, and that under a threefold aspect. First, As they relate immediately to *David*, and his advancement to the Kingdom. Secondly, As they are applicable to other Kings by parity of Reason. Thirdly, As in respect of peculiar resemblance they concern our King, and were this day accomplished in him. For their mystical reference to Christ, I wave, as the work of another day (*viz.* the day of Christ his Resurrection) not this.

But before I descend to these particulars,

Let us Pray.

THat God will be merciful unto us, and bless us, and lift up the Light of his countenance upon us, and be merciful unto us; That he will take away all iniquity, and receive us graciously, heal our back-slidings, love us freely, and crown the miraculous mercy of this day, with that of a joyful and blissful eternity.

And that his way may be known upon earth, and his saving health amongst all Nations:

Pray

Pray we for Christs holy Catholick Church ; for these Churches of Great Britain *and* Ireland, *that no weapon which is formed against the Church may prosper, that every Tongue which shall rise up in judgment against her, God would condemn. Pray we herein more especially for our Dread Soveraign Lord* Charles *the Second, by the especial Grace of God, of* England, Scotland, France, *and* Ireland, *King, Defender of the Faith, and in all Causes, and over all Persons, as well Ecclesiastical, as Civil, within these His Majesties Realms, and other His Dominions, Supream Governor. That God who hath* set his King upon his holy Hill of *Sion, would settle Him there, where the sons of wickedness and violence may repine at, but never reach Him. That he would keep Him safe under the shadow of his wings, from the pride and malice of Men, and from the strife of Tongues. That His glory may be great in Gods Salvation, and that He may reflect that glory back upon God again, by doing Him honor and service ; till He shall change His corruptible for an incorruptible Crown, and His transitory Kingdoms*

doms for one that cannot be ſhaken. Pray we for His Royal Conſort our Gracious Queen Catherine, *for the moſt illuſtrious Prince* James *Duke of* York, *and the reſt of that Royal Family: And may there never want a Man of that Race, to ſway the Scepter of theſe Kingdoms, ſo long as the Sun and the Moon endureth. Pray we for the Miniſters of Gods holy Word and Sacraments; for the moſt Reverend the Archbiſhops, the Right Reverend the Biſhops, and other inferior Prieſts and Deacons: For the Lords of His Majeſties moſt Honorable Privy Council; for the whole Nobility; for the Judges and Magiſtracy; that All, and every of theſe, in their ſeveral places and callings, may ſerve truly, and painfully to the honor and glory of God; the edifying, and well governing of his people committed to their charge; the ſetling, and ſecuring the intereſt of his Church; and the eſtabliſhing of Peace, with Truth and Righteouſneſs in theſe Kingdoms, remembring the ſevere accompt which they muſt all one day make. Pray we for all Schools of Religion, and good Learning; for the two famous Univerſities*

versities of this Land, Cambridge *and* Oxford: *For all the Commons of these Realms, that they may live in the true Faith and Fear of God, in humble and loyal Obedience to His Majesty, and in Brotherly Love and Charity one towards another. Finally, Bless and Praise we God for all his Mercies and Blessings, National and Personal, Temporal and Spiritual; for the happy Restoration of our Dread Soveraign to His Kingdoms, and therein of the Kingdoms to themselves, to their Religion, Laws, Liberties, Proprieties again. For all those that have departed this life in Gods holy Faith and Fear, beseeching God to give us grace, so to direct our life after their good example, that we, together with them, may be made partakers of his everlasting Kingdom. For these, and all needful Mercies and Blessings, pray, and praise we God, in the Name and Words of his dear Son, our alone Saviour, and Intercessor, saying,* Our Father which art in Heaven, &c.

The first Prospect of the Words is, as they relate immediately to *David*, and his

advancement to the Kingdom; wherein, not one *Iota*, or title of them failed. And

(1) For the Perſon exalting *David* to the Kingdom, it was God, and God with
Pſa.lxxviii 71. his right hand. He took him from following the Ews great with young, he brought him to feed *Jacob* his people, and *Iſrael* his inheritance.

Not the diffuſive, not the collective Body of the people, could pretend an intereſt; to whom God left nothing, but to admit
2 Sam. i. 10. and accept him. Leſt any Man of *Iſrael* ſhould put in for a ſhare, he brought *Sauls* Crown and Bracelet, the Enſigns of his Majeſty, to him, by the hand of an *Amalekite*.

And as he was Gods King, not theirs; ſo of Gods making, not his own. He might once and again have made way for himſelf, by diſpatching *Saul* out of it; and neceſſity and providence (the late great pleas and pretences amongſt us) might ſeem to lead him to it, as it were, by the hand: Yet *David* would neither do it himſelf, nor ſuffer thoſe, whoſe fingers itched to be doing.

ing. The Kingdom of Heaven may ſuffer violence from him, but this earthly one never ſhall. May *Saul* live long, and enjoy it to himſelf, he will be content with the reverſion. Then

(2) For the Exaltation it ſelf, God by theſe ſteps carried him up to the height of of it. Firſt, he ordained and appointed him to it, when there was no intention, no imagination of him otherwiſe, till God ſpake of it in viſion to his Prophet. Having thus appointed, God anointed him in token of it; anointed him with his own holy Oyl, and that far above his fellows. When he had thus prevented him with the Bleſſings of Goodneſs, he at length put a Crown of pure Gold upon his head: And he that had been hunted as a Partridge upon the Mountains, is in the end ſet and ſettled *upon Gods holy Hill of* Sion.

Pſa. lxxxix. 19.

Pſa. lxxxix. 20.

Pſal. xxi. 3.

Set (I ſay) and ſetled alſo, as faſt as Gods own hand and arm could ſettle him; and this not in his perſon onely, but in his poſterity too. God (as if he would exalt exaltation it ſelf) ſpeaketh of his Houſe

Pſa. lxxxix. 21.

for a great while to come. *His ſeed ſhall endure for ever, and his throne as the Sun before me.* Pſal. lxxxix. 36. Thus alſo

(3) For the ſtate of Exaltation, it was that of a King. A King of a rich and populous Kingdom; in which, above Thirty Kings were accompted at the firſt conqueſt of it; and yet this (as if too little) eeked out with other Nations, whom the Lord made tributary to him. A King with all his Royal Complements. A Throne ſet up over *Iſrael* and *Judah*, from *Dan* to *Beerſheba*. A Crown, a flouriſhing Crown; yea, Crown upon Crown, that of *Ammon*, which weighed a Talent of Gold, being added to that of *Iſrael*. A Sword for ſuppreſſing Rebels at home, and ſubduing enemies abroad; even all thoſe that roſe up againſt him. A Scepter, which ſhould not depart from *Judah* till *Shiloh* came. In ſhort, whatever might contribute to glory, or ſafety, make him venerable at home, and terrible abroad, met together in him, as one whom God had made his Firſt-born, high above the Kings of the Earth.

Joſh. xii.

2 Sam. viii. 11.

2 Sam. iii. 10.

Pſal. cxxxii. 18.

2 Sam. xii. 30.

Pſal. xviii. 39.

Gen. xlix. 10.

Pſal. lxxxix. 27.

That

That nothing might be wanting, now followeth

(4) The Seat of his Kingdom. *Sion* the Mountain of Gods Holineſs, or Gods *holy Hill of* Sion. And here we have two Suns ſhining in one Firmament. The ſame ſphere for God, and the King. In that very place, which God had choſen as an habitation for himſelf, even there he maketh the Horn of *David* to bud. Beds and Thrones (we ſay) admit no rivals; yet in Mount *Sion*, where God had pitched his own Throne upon Earth, there are ſet Thrones of Judgment, the Thrones of the Houſe of *David*; and where God keeps his Courts, the King keeps his alſo. This is my reſt for ever; here will I dwell (ſaith God) for I have deſired it: Howbeit, he will not dwell alone, but will have his King dwell there too, as if he could not reſt without him. And though God of old had devoted this Hill for himſelf, to ſet his Name there; yet he reſerveth the conqueſt of it for *David*, that he and his King might take poſſeſſion together, and become (as it were) Joynt-tenants to it.

Pſal. cxxxii. 13, & 17.

Pſal. cxxii. 5.

Pſal. cxxxv. 2.

Pſal. cxxxii. 14.

And

And now they are in peaceable poſſeſſion of the Seat, we will leave them there, and go on to the laſt conſiderable.

(5) The irreſiſtible Power of God in all this, who, notwithſtanding all the reſiſtances that were made, and rubs that were laid in the way, *yet ſetteth his King upon his holy Hill of* Sion.

To behold *David* one while cooped up in ſuch a Cave, another while lurking in ſuch a Wood, anon wandering on ſuch a Mountain, or in ſuch a Wilderneſs: To behold him perſecuted, not onely from one place to another, but from one Nation to another People; you would not expect a Crown to be ſet upon his head, but his head, ſooner, or later, to be taken from his ſhoulders. His own expectations ebbed ſo low, that
1 Sam. xxvii. 1. he ſaid in his heart, *I ſhall one day periſh by the hand of* Saul. In the like haſty fit he
Pſal. cxvi. 11. giveth all men the lie, *Samuel* and all, that ever had ſaid word of his advancement to the Kingdom. After *Sauls* death, *David* knowing that he had Sons enough to ſucceed him, Soldiers enough to defend him in it, durſt

durſt not ſet a foot within the Kingdom, till he had firſt enquired of the Lord: So improbable it was, that ever he ſhould be ſet as head over it. 2 Sam.ii. 1.

But God who perfecteth ſtrength in weakneſs, and whoſe counſels muſt ſtand, yet ſetteth his King up; and ſetteth him up by thoſe hands, which had been moſt active to pull him down. *Abner*, who had been Captain-General to *Saul* the Father, and *Iſhboſheth* the Son, and was the very Man to make *Iſhboſheth* King in *Sauls* ſtead; is now alſo the Man to bring about all *Iſrael* unto *David*, 2 *Sam.*iii. 12, *&c.* 2 Sam.ii.8,9.

I have led you thorow the words, as they relate immediately to *David*, and his advancement to the Kingdom, and ſpent ſome time upon this, as being the clew to all the reſt.

But as S. *Auſtin* in another caſe ſaid of *Doeg*; *Unus homo eſt* Doeg, *ſed & genus hominum eſt* Doeg: So may I ſay of *David* in this, *David* in himſelf is one Man, but in figure and repreſentation a great many. Not meerly *Perſona Regis*, the Perſon of a King; *Enar.* in Pſ. LI.

King; but *Persona Regum*, the Pourtraicture of Kings; one that beareth the Person of them all, and in this Text more especially. You must therefore give me leave μεταχημα-τίζειν, to transfer it in a figure to all Christian Kings, and they will appear to be so many correct copies of it. And

First, For the Person exalting, the *I* of the Text looks directly upon them all. Soveraignty is a ray of Divinity, and Kings *Humani Joves*, so many Earthly Gods; represent Gods Person, hold his place, have
Psal.lxxxii.6. the impress of his Power. *Dixi Dii estis, I have said ye are gods*, saith God himself of such Men; and none but God could give them the character. If they are Gods, they
Tertul. Apol. cannot be of mans making; No; *inde Potestas, unde Spiritus*. Thence cometh their Power, whence their Life and Breath cometh. They are Kings *Dei gratiâ*, by the Grace of God. The *Pagan* Attribute of Διογενεῖς, or *Jove*-born, God hath adopted into the Family of Religion, and made Canonical; *ye are*
Psal.lxxxii.6. *all the children of the most High*. His own stile written upon his thigh is, *King of Kings*.

Now

Now as S. *Austin* asks the question, *Quid Deus cœli ad femur Abrahæ?* What Relation hath the God of Heaven to *Abrahams* thigh? So here, *Quid Reges terræ ad femur Dei?* What Relation have the Kings of the Earth to the thigh of the God of Heaven? But that, *E femore descendunt*, they have their descent thence, and derive their pedigree from it. The emblem of old was an hand out of a Cloud, setting the Crown on. And though sometime it is the right hand, when God giveth good and gracious Kings: Sometime the left, when he giveth evil and oppressive ones; yet both are dispensed by his hand. *Aug.* Tom. 4. qu. in Gen. 62. & alibi.

Thus is the *I* of the Text upon them all; and all they have, or are his. His to set up, his to pull down; and his onely. Then

Secondly, For the Exaltation it self. He setteth Kings, seateth them in their Kingdoms, and setleth them there. Their tenure is not onely *Per me Reges*, By me Kings are; but *Per me regnant*, By me they Reign, *i. e.* Enjoy their place, exercise their power, are upheld in both. In all this, his hand is Prov. viii. 15.

eſtabliſhed with them, and his arm alſo
Pſal. lxxx. 17. ſtrengthens them. His hand of providence is over all, for their good; but they are *viri dexteræ*, the men of his right hand.
Pſal. xviii. 50. *Great deliverance giveth he unto his King; and ſheweth mercy, i. e.* Special mercy to his Anointed, and to his ſeed for evermore.
1 Kings x. 19. *Solomons* Throne was built with ſtays (the word is hands) on either ſide: And if God had not eſtabliſhed the throne, and him in it, with his own hands, his Twelve Lion ſupporters, on the one ſide, and on the other, could not have done it.

Was it not for this Divine Manutenency, Kings would never be ſet up, or ſo ſoon as up, they would be thrown down again; and he is careleſs, or wilful, who ſeeth not θεῖον τι, ſomewhat divine in this. The Heathens did, and ſhall Chriſtians be blinde to it? They wondered to behold whole Nations, and in them ſuch varieties of humors and intereſts, at the beck of one man, perhaps a woman, perhaps a childe; to have Eſtates, Lives, Liberties, all at his diſpoſal, and yet to hug their chains with a chearful freedom.

freedom. The depraved nature of Man inclineth him otherwiſe. *Singuli regnum in pectore gerimus.* Each man carrieth a Kingdom in his boſom, and would admit no Sovereign but himſelf. They had rather be miſerable in place and power, then live in an humble, though happy ſubjection. The vileſt bramble would not willingly ſtoop to the Royal Oak; but is more ready to ſay, *Let fire come out of the Bramble, and devour the glory of* Lebanon. Onely God, by a miracle of Power and Providence, uniteth all theſe petty Kings (for ſuch they affect to be) under one; and delivereth him from the ſtrivings of his people. That for the Exaltation it ſelf. Then Judg. ix. 15.

Thirdly, For the State of Exaltation, that of a King. God ſetteth not up a Democracy, wherein the popular equality of the many; nor yet an Ariſtocracy, wherein the factious ambition of a few, beareth all the ſwey: Much leſs, an Anarchy, or lawleſs confuſion, where Οὐδεὶς ἀχθεται οὐδὲν οὐδενὸς, No body heareth nothing of no body: but he ſetteth his King; one, and that one in-

vested with the Regal Office and Authority up.

This Government God dedicated in himself, and in his own administration of
Psal. xlvii. 7. the World; *For God is the King of all the Earth*; and he consigned many myriads of Angels to everlasting flames, for but a thought of competition with him in this his Monarchical Honor.

He hath settled the Church (as well as the World) in the very same way, under
Revel. xv. 3. Jesus Christ the King of Saints; and other Kings, the Christian more especially, are his Vice-roys.

This he set, and settled amongst men, in, and from the beginning. What was *Adam* (in the designs of his Creation) but an Universal Monarch? Polarchy came in with sin, and the curse. And yet it got not footing immediately neither. *Cicero* reckoneth
Cic. lib. 3. de Legibu. it *Inter certiora, & notiora*, amongst the most certain, and known truths, that *Omnes antiquæ gentes regibus quondam paruerunt.* All the Nations of old were subject to Kings,

and

and the reſt were but encroachments; and ſuch as moſt Nations caſt in again, finding one Tyrant (take Kings at the worſt) better then a great many.

Moſes, the firſt that God ſet over his own people, was King in *Jeſurun*. And when they had a long time experienced the miſeries and miſchiefs of having no King in *Iſrael*, God, for the remedy and redreſs of them, ſetteth his King up, and ſetleth a ſucceſſive Royalty amongſt them: And having ſettled this (which was of prime intendment) changeth no more; but reckoneth it as the higheſt pitch of honor and happineſs which they could attain, that they had proſpered into a Kingdom. *Ezek.* xvi. 13. Deut. xxxiii. 5

I do not abſolutely condemn other Forms of Government; but I prefer the firſt Model: That is the Head of Gold; theſe the dwindlings of it into Feet, part Iron, part Clay. Theſe repreſent God as ſo many ſmall *Eidylia*, taken but to the ſhoulders onely; that in full proportion. One of the greateſt Beauties and Glories of the Creation is, *A King againſt whom there is no* Prov. xxx. 31

riſing

Prov. xxviii. 2. *riſing up. For the tranſgreſſion of a Land, many are the Princes thereof*; not for the Prov. xxx. 27. honor and ſafety of it. *The Locuſts have no King* (ſaith *Solomon*) *but the Bees have.* Judg. 9. The very Trees in *Jothams* parable, will anoint them a King, and chuſe the Bramble, rather then have none. Briefly, of whoſe ſetting up ſoever other Governors and Governments are, God ſetteth his Kings up; and thoſe that of late have whet their Tongues and Pens againſt them, have through their ſides ſtruck at God himſelf, and impeached the Wiſdom of his Inſtitution. Such is the State of Exaltation. And now

Fourthly, The Seat fitteth all Chriſtian Kings as well: God, upon a Moral account, ſetteth each of them *upon his holy Hill of* Sion.

(1) They are ſet upon an Hill, not upon the common level, which ſpeaketh their Rom. xiii. 1. Sovereignty. In S. *Pauls* Dialect, they are 1 Pet. ii. 13. the higher powers; in S. *Peters*, the higheſt, King as Supream. There was ſomewhat of ſignification in it, that *Saul* was higher by the head, then any of the people: And in his

his politick capacity he was higher then them all together. The people themſelves ſay, *Erit ſuper nos*, A King ſhall be over us, 1 *Sam.* viii. 19. And God ſetteth him accordingly, *Super populum ſuum*, over his people *Iſrael.* 1 *Sam.* ix. 16.

This is the place which all good Chriſtians have evermore ſet Kings in, not *ſubter*, but *ſuper*, not under, or on eaven ground with them, (as in the Modern Heraldry of ſome amongſt us) but over and above them. The firſt and beſt Chriſtians recognized them as ſuch: *Tanquam a Deo ſecundos, & ſolo Deo minores*, as Second to God, and onely leſs then God himſelf, and owned none above the Emperor; but God alone that made, and made him Emperor. *Univerſis Minor*, was not heard of in thoſe days, that the King, though greater then every ſingle perſon, ſhould be leſs then the collective body of the people: But, *Omnibus Major, dum ſolo Deo Minor*, was the accompt then, that he is greater then all, whileſt onely leſſer then God.

Tertul. ad Scapulam.

Optat. lib. 3.

Tertul. Ubi ſupra.

Here-

Hereupon he is liable to no Tribunal, but Gods; becauſe none elſe is above him. The *Hill*, God ſetteth his Kings upon, is above *Mars* his Hill. *Serviunt utilitati, non poteſtati.* They are ſervants (in a ſort) for the good and benefit of their people, not ſubject to their power. The order which God hath ſet and ſettled in the World (and the proceſs would be infinite otherwiſe) is this, That if private men offend, there is the Magiſtrate to puniſh them; if Magiſtrates, the Sovereign Prince; if the Sovereign Prince, there is a Tribunal in Heaven, on Earth he is not accomptable to any, who may ſay unto him, *What doeſt thou?* *Eccleſ.* viii. 4. A piece of Divinity ſo generally received and approved amongſt the *Jews*, that it paſſed into a Proverb, *Nulla creatura judicat Regem, ſed Benedictus.* No Creature judgeth, or can judge the King, but he that is over all, *God bleſſed for ever.* And that is the firſt ſtep; the *Hill* ſpeaks their Sovereignty. But that is not all:

(2) Kings are ſet upon [illegible] *Hill*, which ſpeaks the Sacred [illegible] Perſon and Office,

Office. This *Hill* is, or at leaſt ought to be, ἄσυλον, free from all violences, or inſolencies whatſoever. It is bounded with, not onely *Ne perdas*, Deſtroy them not; but *Ne tangas*, Touch them not. You may no more touch one of them, then you might have touched Gods Ark, or may touch the Apple of his Eye. *David* ſtretched but forth his hand, and that no further then the skirt of *Sauls* Garment, yet it went to his own heart. This holy ground they ſtand upon, renders *veſtigia ſacra* (ſo was the ſtile of the ancient Councils, and Fathers) their very footſteps, ſacred and inviolable; and it is one of *Davids* impeachments of his enemies, That they ſlandered the footſteps o Gods Anointed. *Pſal.* lxxxix. 51. 1 Sam. xxiv. 5.

Nor is this inviolableneſs annexed to their ſanctity, but to their Sovereignty; not to their Chriſtianity, but to their Crown. *Saul* was ſet upon this *holy Hill*, as well as *David*; and the Heathen *Cyrus*, as well as either of them. Hereby the Perſon of Kings becometh ſacred, *Ratione Imperii, ſi non Religionis*, by vertue of their Empire, though

not of their Religion; in respect of the dignity of their Place and Office, though not the integrity of their Faith and Life. Thus *Saul* (as S. *Austin* saith) *Non habebat innocentiam & tamen habebat sanctitatem*; had not innocence, yet he had holiness; not of life, but of unction. This made *David* revere him when alive, and revenge him when dead. *Timuit oleum, & servavit inimicum.* He feared the anointing of God upon him, and therefore spared his blood-thirsty enemy. And spared all such, must be upon this very accompt. To *Solomons Cor Regis*, *The Kings heart is in the hand of the Lord*, I may add, *Caput Regis*, *The Kings head* (I mean his Life, his Crown, and all the Royalties annexed to it) *is in the hand of the Lord too*; and none else can lay an hand upon him, and be guiltless. And that is the second step. The *holy Hill* speaketh the Sacredness of their Person and Office once more.

Aug. Cant. Lit. Petil. lib. 2. c. 48.

Optat. lib. 2.

(3) *God setteth his Kings upon his holy Hill of* Sion, the place of his publick service and worship, whither the Tribes went up,

Psal. cxx. 4.

up, the Tribes of the Lord, to the Teſtimony of *Iſrael*, which ſpeaks their Supremacy in all Cauſes, and over all Perſons, as well Eccleſiaſtical, as Civil. As nothing ſo high, but the Hill ſets them above it: So nothing ſo holy, but this *Hill of Sion* ſets them over it. Nor would God ever have ſet his King upon *Sion*, if he muſt have had nothing to do in ſacred matters.

David well knowing for what end God had ſet him there, ſtreight-way fetcheth the Ark, and ſetteth it by him; and withal ſetteth order for the whole ſervice of the Tabernacle, and appoints the Prieſts, and Levites, and all the reſt that attended upon Sacred Miniſtrations, their ſeveral dignities, courſes, and offices. And all the pious Kings, whom God ſet there after him, followed his pattern.

The *Jews* had a ſaying, and there was ſenſe and ſignification in it, *That the Keys of the Temple were laid every night under* Solomons *Pillow*: A prime part of the Kings office and charge being ἡ περὶ τὸ θεῖον ἐπιμέλεια, the care of Religion, and matters

Divine; to ſee that God, and his ſervice ſuffer no detriment. Then they ſerve God as Kings, when they do that ſervice, which no other can do, for him, to eſtabliſh Religion as a Law; and none oppoſe the Laws provided in that behalf, but who are enemies to the Religion too.

To ſpeak them Keepers of both Tables, the Commandment concerning them is ſet ἐν μεσοίῳ, in the confines of both; as that wherein they concenter, and that Kings, thus conveniently ſituated, may look to Religion with the one eye, as well as to Civil Juſtice with the other: Up to the Temple on the top of Mount *Sion*, as well as to *Jeruſalem*, at the bottom of it.

Optat. lib. 3. *Optatus* accounts it a piece of *Donatus* his wonted fury (and it was no better, no other) to cry out, *Quid Imperatori cum Eccleſiâ?* What hath the King to do with the Church? For he hath much to do, in ordering, though not in adminiſtring, in diſpoſing, though not diſpenſing the affairs of it. To do what *Hezekiah* did (namely, to cauſe the Prieſts and Levites to ſanctifie Gods Houſe,

Houſe, and to fulfil their Office) not what *Uzziah* did, to invade and uſurp it. To ſee God have his Incenſe, not to burn it himſelf. And that is the third and laſt ſtep (which ſetteth Kings at their juſt elevation) Gods *holy Hill of* Sion ſpeaketh their Supremacy in all Cauſes, and over all Perſons, as well Eccleſiaſtical, as Civil.

There is one, and but one thing, now behinde, *viz.* Fifthly, The irreſiſtible power of God in all this, who whatever ſtands in his, or their way; *Yet ſetteth his Kings upon his holy Hill of* Sion.

Neither their place and power as Kings, nor their vertue and merit as good Kings, can ſecure them from the ſtrivings of the people. Some unquiet ſpirits are ſtill ready to cry out, *Nolumus hunc, We will not have this man to reign over us*; and the moſt juſt and moderate Prince is (in account) a Tyrant to one part or other. *Moſes* hath his *Korah* and *Miriam*; *David* his *Abſolom* and *Sheba*; *Solomon* his *Adonijah*: The meekeſt, the religiouſeſt, the wiſeſt of Kings, ſome or other conſulting to caſt him dwon from

from his Excellency; or (as another Translation hath it) to put him by, whom God would exalt. *Psal.* lxii. 4.

The Hill whereon Gods sets his Kings, is oft-times so steep and craggy, that they are
1 Sam xiv. 13. forced (like *Jonathan* and his Armor-bearer) to climb up their hands and their feet; and when they are up, there are *Venti Typhonici*, those violent and turbulent spirits, which will not suffer them to rest. High as this Hill is, it is not above such Winds and Storms. Onely the Kingdom of Heaven is ἀσάλευτος, such as cannot be shaken: Not one upon Earth, but hath been shaken all to pieces; and yet for all this, God setteth up his Kings. Mountains of Opposition shall be levelled, and laid flat before this Hill. *What art thou, O great Mountain? before* Zerubbabel *thou shalt become a Plain.* Zech. iv. 7.

If at any time they are cast down, God most-what sets them up again, if not in their Person, yet in their Posterity; and if one line fail, eeketh it with another. Their
Psal. xxi. 5, 7. glory is great in Gods Salvation, and through the

the Mercy of the moſt High they do not miſcarry. As oppoſition riſeth againſt them, he enableth them to riſe againſt oppoſition, yea, to riſe by it, till they riſe above it: And firſt or laſt ſetteth up his Kings upon *his holy Hill of* Sion.

Thus I have alſo run through the words, as by parity of Reaſon they are applicable to other Kings, and like a well-ſet picture, they look indifferently upon all of them.

But though all Kings are intereſſed, yet ſome have a double portion in them, and our Royal Sovereign above the reſt in his this days happy *Reſtoration* to his Kingdoms. A Tranſaction which was the very Tranſcript of the Text; and the Text may ſeem a Prophecy of it, rather then an Hiſtory. Herein therefore we may, and muſt read it over again, elſe we ſhould be injurious to both; and it is as legible in the face of this day, as if written with a Sun-beam upon a Wall of Chryſtal. And

Firſt, For the Perſon exalting. It was Θεὸς ἀπὸ μηχανῆς, God, and God (as it were) out of an Engine. He that found *David* Pſal. lxxxix. 20. his

his ſervant, found our Dread Sovereign alſo; and found him when all hopes were loſt. Onely he whoſe help beginneth, where humane help endeth, turneth back his captivity as the Rivers in the South; and our Occidental Sun, when darkneſs was upon the face of our whole Earth, becometh oriental again. This is the Lord who hath ſhewed us light. *Hæc mutatio dexteræ excelſi. The right hand of the moſt High hath done this.*

For us in all this, we were *Sicut ſomniantes*, like them that dream, if we did ſo much as dream of it. And it is well, if Poſterity (rather admiring, then believing a work of ſuch power and wonder) think us not to have been in a dream all the while.

For thoſe enterprizes and attempts which were at any time deſigned to this end, they vaniſhed into air, and nothing. Either the worſt counſels were followed, or the beſt ſucceeded not, God reſerving the honor of all to himſelf. And by all means let him have it, and the King entirely for his own, together with it. So his, as (I will be bold

to

to ſay) no other King in Chriſtendom is, none by ſo immediate right, nor by ſo manifold Names and Titles. His in his marvelous preſervation, his in his gracious ſuſtentation, his in his powerful reſtoration, and his ſtill in his merciful protection from the pride and malice of men, and from the ſtrife of Tongues. Thus fit the words are, *for the Perſon exalting*. And they are no leſs ſo

Secondly, For the Exaltation it ſelf. God hath ſet him, ſet him upon the throne of his Fathers; or rather made him, to ſurmount them all. Some of their Thrones might ſeem but a Footſtool to his. Set him above the heads of his enemies, and raiſed him upon their ruines. The lower he was caſt down before, the higher hath God ſet him up at the rebound: And like a broken Bone that is well ſet, he is become ſtronger for breaking. He that was ſo broken, as if never to be ſet again, is ſo ſet, as I hope never to be broken again. Set where the ſons of wickedneſs and violence may, and no doubt do, fretfully repine at him, but cannot reach

 him.

him. Set as far above their envy, as our hope. Whom they ſet at naught, and would allow him no place in any part of the Building, God hath ſet in the higheſt part, of the cheifeſt place, upon the very head of the corner.

And this paſſeth me from the Exaltation it ſelf, to

Thirdly, The ſtate of Exaltation. God hath ſet him as King. After the head of Gold was broken off, much to do there was to ſet up another in place of it. Firſt, Two Houſes were ſet up, which devoured all the reſt, and one the other. Then Keepers of Liberties, after we had loſt them. A Grand Viſier with his Janizaries, next ſetteth up himſelf, not to ſhelter, but to overdrop us, and protect us to our ruine. To rule Loyal obſtinacy with an Iron rod, and to meaſure Juſtice by Power. After all this, the fragments of a ſhattered Senate are ſet up again, but theſe (like the Ruines of an old Houſe) ſtand not long. Out of their rubbiſh riſeth up a Committee of Safety, but which cannot contrive their own.

Thus

Thus one Chimerical Form of Government was ſet up after another (*Anarchies*, *Polarchies*, *Oligarchies*, *Tyrannies*) and none would ſtand. At length God taketh the matter upon himſelf, and ſetteth his King up; and in him tieth a knot upon our changes, and ſetleth the floating Iſland upon its Baſis again. *The Lord our God is with us, and the ſhout of a King is amongſt us.*

A King, *I* ſay, with all his Royal Complements. Whileſt other Kings have their Crowns croſſed, he hath his Croſs crowned; and the fire of affliction did but embelliſh, and burniſh it for him. Never any of his Royal Progenitors wore a more rich and radiant.

It was much to have been feared, that if ever he was ſet up at all, it would be but in the Form of a Sovereign. A King not bearing the Sword, or bearing it in vain. Such a King, as the *Jews* in their cruel ſport made Chriſt, when they gave him a Reed for a Scepter. Indeed a King, and no King. Some ſuch gay-nothing, the ſhadow of a great name, many, that pretended much zeal for

the King, no doubt had deſigned. But the happineſs and comfort was, that God would have him his King, not theirs: And ſo a King to purpoſe. A King inveſted with Regal both Honor, and Power. A King as a King ſhould be, even a King that is Supream. And that fully anſwereth the ſtate of Exaltation. Then

Fourthly, For the Seat. God hath ſet him upon an Hill, made his Sovereignty to be recognized. Here is no co-ordinate, co-equal, corrival power of Parliaments, or Presbyteries with him: No Sovereign Authority of the People above him. None to watch, much leſs to Mate him, as of late we have ſeen. No reducing him into Order by force and Arms; no diſtinguiſhing him out of himſelf, nor ſetting up his Politick againſt his Perſonal capacity. *Singulis Major, Univerſis Minor*, Greater then each, leſs then all; with the like unhallowed Divinity, belcheth not from the Pulpit and Preſs, as it was wont. Now *Royal Majeſty* looks like it ſelf, and theſe umbrages vaniſh before it. This Mountain of the Lord is eſtabliſhed in the

the top of the Mountains, and the little Hills do their obeysance. You are taught to submit to *the King, as supreame*; to pay the lowest homage to Him, as to the Highest Power upon Earth.

But then again, he is set upon an *Holy Hill.* The Sacredness of His Person and Office is recognized: and, both secured, as farr as the Religion of Oaths, the Severity of Laws, and the sincerity of our own Declarations can do it. No Blaspheming of our Earthly God is allowed; no Warr levyed by His Power, against His Person; no Tribunal erected without Him, against Him, above Him; but, we are made to profess an hearty abhorrence of all such Traiterous Positions and Practises.

I doubt not, but, in *Tertullians* phrase, *Post parricidarum vindemiam racematio superstes.* After a vintage, a bloody vintage, of such Parricides, large gleanings are left; Men of the like sanguinary mindes, who, by the Fathers Blood, would trace the Son, our now Dread Soveraign, to death. But, if the Holiness of the Hill whereon God hath *Tert. Apol. ca. 35.*

set

ſet his King, and the bounds which Authority hath ſet to that again, cannot reſtrain them, yet the horrour of it may. If one of theſe Beaſts but touch the Mountain he ſhall die.

Once more he is ſet upon Gods *Holy Hill of* Sion. His Supremacy in all Cauſes, and over all Perſons is recognized: and (like a truly Nurſing Father) he improveth it for the benefit of the Church. God, who preſerved him conſtant in his Religion, againſt Scandals at home, and Temptations abroad, has made him as reſolute to preſerve it. His very firſt care was to bring back the Ark, and ſet it upon Sion by him, and by wholſom Laws to ſettle it there: and what was his firſt, I doubt not will be his laſt care, to ſee the Church Free and Flouriſhing again, and to behold Sion *yet once more a Praiſe in the Earth.* Like that Religious Emperour of old, he hath ſet his Crown upon the *Bible*, and engaged his Power for the defence of it. Fixed upon his Sion, he would neither change it for Babels ſeven Hills, and the Gariſh Lady that ſitteth

ſitteth upon them (though time was when they louted low to him, and with the moſt ſlie inſinuations ſollicited a Change) nor would he ſince deſcend from it to her that ſitteth Undreſſed in the valleys: but, where God hath ſet him, he holds his Seat ſtill, and thence diſpenſeth His Dews and Influences to the Church.

Thus the Seat alſo fitteth him, as exactly as if made for him; only we might well wonder to ſee him there, was it not for

(5) The Irreſiſtible Power of God in all this, which carry'd on our Dread Sovereign through thoſe inſuperable difficulties, and ſad diſcouragements which lay in his way, and *yet ſet his King upon his Holy Hill of Sion.*

A matter, which paſſeth all conceipt and belief. That a Perſecuted Prince (and here let me have your pardon, if I preſent Royal Majeſty in its Eclipſe again) after twelve years Baniſhment, when his Name and Memory (with long Tract of Time) was almoſt worn out, only ſome Loyal Spirits wore Him Graven on their hearts; when

when His proud Rebellious Enemies had fortify'd themſelves with the Wealth and Strength of three Kingdoms, and had now begun to Sing ſoft Requiems, as if *the bitterneſs of death* had been *paſt*; when that Old Uſurper with ſuch miſchievous Policy, backed with Tyrannical Power, had endeavoured to confirm the Kingdom to his poſterity, and ſuch an Army of Criminal valours was engaged in their defence; when all the People, by a Curſed *Engagement*, had been made to cry out, *We have no part in* David, *neither have we inheritance in the ſon of* Jeſs; when many Attempts, ſome hopeful and probable enough, had miſcarried already, and the whole Nation in one great Gaſp not long before ſeemed to have given up the Ghoſt; when there were Men, Moneys, and all Means on the one hand, and the want of all on the other: that a Baniſh'd Prince, I ſay, under theſe Circumſtances, ſhould be brought back to His Kingdoms again, and with ſuch Peace, Honour, and Safety ſet, and ſetled there, this might well puzzle the Faith of a Solifidian.

a Sam. xx. 2.

dian. It was beyond expectation, beyond imagination, ſtrange to a miracle.

Strange for the matter, that ever ſuch a thing ſhould be brought about at all. He that had ſeen our Dread Sovereign look through the Royal Oak; that had ſeen him again in his ſtrange diſguiſe, when (like his Saviour) he put on the form of a ſervant; that had ſeen the eager purſuits after him; that had ſeen Sea and Land laid for him; that had heard the price which was ſet upon his head, and therewithal the Privy Contracts, which that lump of Clay mingled with Blood made with his Aſſaſſinates; that had thenceforth followed him through his Royal Pilgrimage, and ſeen the neceſſities and dangers which he conflicted with there: His panting Zeal would have ſuſpected ſome other event, then to have ſeen him ſet up as King. Yet thus God hath ſet him, and our eyes have ſeen it, and our hearts rejoyce in it this day, crying to the praiſe of the glory of his Grace, *The right hand of the Lord hath done marvellouſly, the right hand of the Lord bringeth mighty things to paſs.*

Strange again for the manner, that it ſhould be brought about in ſuch a way. It might have been expected, that if ever he came to his Kingdoms at all, he muſt ſwim to them in Blood, and be ſet upon Mount *Sinai*, rather then Mount *Sion*. That we muſt have bought ſo rich a Mercy, with the Miſeries of a new War; and it had been a good purchaſe after all. Yet lo, God taketh his King, and with the turning of an hand, ſets him where he would have him, and none to ſay unto him, what doeſt thou? In all this, there was no breaking out, no breaking in, no complaining in our ſtreets. No ſpoils of War, no Trophies of Victory, to adorn, or rather to ſully his Triumphs. The Hill whereon God ſet his King, was a Mount of *Olives*; nothing but Peace, and all poſſible expreſſions of joy upon it.

Strange once more for the Means, and this above all, that it ſhould be brought about by thoſe men, and their means, who had engaged Bodies and Souls to oppoſe it. One part of them he maketh to caſt young

Iſb.

Iſhboſheth down; another part to ſet his King up, and carrieth him into his Throne upon their ſhoulders. That renowned Perſon, never to be mentioned without glory to God, and honor to himſelf, who through the conducts of a ſecret, but wiſe Providence, had long ſerved as *Captain General* to *Saul* the Father, and *Iſhboſheth* the Son, is *Abner*-like (though upon a better principle, that of his former loyalty, which he ſtill kept alive in him) the very man to make our *David* King over his Engliſh *Iſrael*.

Thus ſtrange for the Matter, ſtrange for the Manner, ſtrange (above all) for the Means this tranſaction was: Yet for all this, *God hath ſet his King upon his holy Hill of Sion.*

And now what remaineth, but that the Kings loyal Friends rejoyce in the mercy of this day, and his diſloyal Enemies, tremble to oppoſe it? Somewhat muſt be ſaid to either of them, and I have done.

Firſt, To the Kings loyal Friends. Do you with joy and praiſe to God, admire

and adore that unconceivable Power and Providence, which hath ſet his, and your King *upon his holy Hill of Sion.* Let not ſuch a miracle of Mercy be loſt upon you. Think what you would have done; what you would have ſuffered, to have ſeen ſuch a day as this. How unlikely it was that ever you ſhould have ſeen it. How many ſad days you had ſeen before. Seen the Father barbarouſly murthered; the Son defeated, in danger to be deſtroyed; your lawful Sovereign wandering (as an exile) in Foreign Countreys, and Bloody Tyrants domineering in his own. Seen the Church become a *Babel* of Confuſion; the Land an Acceldama, or Field of Blood; the Luſts of lawleſs men ſet up for Laws; your Lives, Liberties, Proprieties, meerly precarious, and at the pleaſure of Uſurpers; one puff of loyal breath, as much as they were all worth: And in all this, no hopes, or means of better to be ſeen. Your preſent evils ſeemed impoſſible to expire, but by dying into greater: And there was nothing now left, but Prayers, and Tears, and ſad expectations of worſe. This

This was your Case and State, when the sons of *Belial* had cast Gods King down. Now therefore, that God hath set him up again, and *set him upon his holy Hill of* Sion, and by this means we see both Crown and Miter shining with their wonted beauty and glory; see Religion setled, Liberty secured, Propriety restored, and the Laws by which we hold them all maintained; *O come let us sing unto the Lord, let us heartily rejoyce in the strength of our salvation.*

Rejoyce after an hearty, but withal an holy manner: For such the holy Hill, whereupon God hath set his King, calleth for at your hands. See that you celebrate not, *Publicum gaudium per publicum dedecus*, publick joy by publick disgrace. Let not disloyal spight say to your reproach, *Majestas violatur, Divinitas constupratur laudantibus vobis*, That whilest you pretend to honor God, and the King, you dishonor both. When you should contend in loyal service and duty to God and the King, play not prizes in wickedness, and seek who shall outvie, and vaunt of most supererogatory

Tert. Apol. cap. 35.

merits

merits for Hell, as if you were delivered to do all these abominations. Let not this celestial Mannah breed Worms, nor because God hath been more gracious, be you less. Affect not such a perverse emulation of your Maker, as to bring Darkness out of Light, and to curse your Blessings. To make your Returns, as unparallel'd as Gods Mercies; and this your onely use of them to pervert their nature, and defeat their design. Let not this *holy Hill* bring forth such wilde Grapes, and so rich a Soyl minister onely to corruption. Let not that of the ungrateful *Israelites*, *Exod.* xv. 24. *What shall we drink?* be the product of your Mercies and Deliverances also; nor think you have escaped *Pharaoh* and the Red Sea, to be drowned in drunken excess upon the shore. But, O give unto the Lord the honor due unto his name; worship the Lord with holy worship.

I know you value your selves high upon your Loyalty; and, if gratitude to God did not, even this calleth for more answerable Returns. Sin (say the Schoolmen) is

quasi

quaſi deicidium, a kinde of Deicide; doing all that can be done againſt Gods both Honor and Life: And it is *regicidium*, a kinde of Regicide too, and the worſt diſloyalty is wickedneſs. The ſins of the Royal Party may ruine the King, as well as the Arms and Counſels of his Enemies. This is to countermine God, who hath ſet up the King, and by unſeen and unſuſpected trains to blow up him and his Throne. The *holy Hill of Sion*, upon which God hath ſet him, is not proof againſt this Artillery, which at once deſecrateth, and prepareth it for deſtruction.

Let me therefore conjure you by the Mercies of God, and your dear loyalty to your King, to ſerve the Lord with fear, and to rejoyce with trembling. Let the Mercy of this day engage you to the duty of it; and as you would approve your ſelves the Kings Loyal Friends, be careful that you make not God his, and your enemy. Fear God who hath ſet up his King; Honor the King, whom God hath ſet up; and Love him the more for that God hath ſet your

King

King upon it. That to the Kings Loyal Friends.

Secondly, A word now to the Kings diſloyal enemies, and but a word: For as it is not impoſſible, but ſome ſuch may be here, ſince there was a Serpent even in Paradiſe; ſo I am willing to believe there are not many.

If any of your Conſciences ſmite you in this, then tremble to oppoſe the Mercy of this Day, leſt you be found fighters againſt God. That of the Prophet *Zechariah* is a wholeſome caveat for you, if you have wit and grace to take it. *Be ſilent, O all fleſh, before the Lord; for he is raiſed up out of his holy Habitation.* It is dangerous oppoſing God at any time, how much more, when he is working ſuch wonders of Power and Mercy as this? Put all the imaginary Providences together, with which you amuſed the World of late, and match this if you can. What you had been Twenty years in doing, and perhaps Twenty before that in deſigning, *Suſtulit una dies*, one day daſhed and undid. Some of your Friends and Fellows

Zech. ii. 13.

lows (the Murtherers of the Father) have with their dying breath (and it could not better be laid out) acknowledged Gods immediate hand in bringing back the Son: And are you ſtill blinde to it? or are you ſtronger then he? Shall the prey be taken from the mighty? or will you commit an onſlate upon God? He hath ſet his King upon his holy Hill of *Sion*, and will crawling duſt pull him down again? If you will yet ſhoot your Arrows againſt Heaven, they ſhall fall back upon your own head. The *Pſalmiſt* himſelf, in the Verſes immediately before my Text, reads all ſuch their deſtiny. *He that ſitteth in Heaven ſhall laugh, the Lord ſhall have them in deriſion. Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.*

I ſhall leave you therefore to ſlow, but ſure vengeance, if Loyal Duty prevent not; and leave that Prophetick Imprecation of King *James* of Bleſſed Memory with you. *Maledictus qui maledicit uncto Domini; pereatque interitu Core, qui peccabit in contradictione Core. Curſed is he, that*

curseth the Anointed of the Lord ; and let him perish in the confusion of Core, *that shall henceforth dare to sin in the contradiction of* Core : And let Heaven and Earth, with all that hear me this day, say *Amen.*

FINIS.

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